

A TRUE
BELIEVER'S
Testimony
 Of the W O R K of
T rue Faith ;

Who hath believed in CHRIST
 JESUS the True LIGHT, *Who*
Enlighteneth every One that cometh
into the World, that all men through
 Him might believe.

Wherein are many Excellent things held
 forth, which through *Faith* in the *Light*
 are seen, learned, and certainly be-
 lieved, &c. and are profitable for all
 to reade.

With a Visitation to the Called of God
 every-where.

By a Servant of the Lord, *Geo. Rose.*

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 tins le Grand, near Aldersgate, 1661.

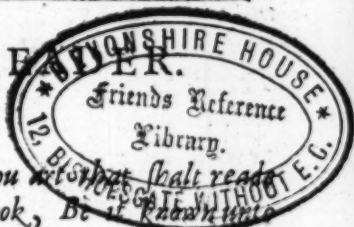
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To the READER.

Reader,

WHosoever thou ~~art that~~ shalt read
this little Book, Be it known unto

thee, that I have not given it forth in any
desire to appear unto men to be a setter forth of
Books; but in the Innocency and simplicity of
my heart, as it was upon me from the Lord,
who moved me thereunto by his own Spirit and
Power, else I should not have set my Pen to
Paper, to appear in Print; So if thou readeest
in Innocency and simplicity of heart, thou
mayest see that my End is, to manifest the li-
ving Truth of God, and to establish many in
the Faith; which if thou truly desirest after,
then have regard to the Light, which Christ
hath enlightned thee withal, that thou mayest
reade with a sound Mind, and a good Under-
standing, weighing and considering seriously
as thou readeest (and not making light of it)
and then thou mayest come to understand those
things which thou never understoodst, and to
see the Faith in Jesus Christ, who is the true
Light and Truth, by which we are carried
through Nations, and upheld in all Condi-
tions both by Sea and by Land, having the Pro-



To the Reader.

mise of an Everlasting Kingdom ; after which we earnestly press, and labour to bring People to ; for which sake all the Kingdoms of the World are against us : But we do assuredly believe, That the Truth shall overcome them : And though we have nothing on our parts, but the Truth of our God to uphold us against all our Enemies, (who are as the stars of Heaven in multitude) yet they shall fall, and dye away, and waste as the Dew, and every Mouth shall be stop'd, and every Power confounded, which riseth up against us, and the Truth of our God in which we live, and in which we have believed : which if thou desirest to believe in, fear not, though thou maist meet with Difficulties, but believe in the Truth and true Light, and thy Faith shall give the Victory. Farewel.

G. R.

A True Believer's TESTIMONY
of the Work of True FAITH, &c.

After that from my Childhood, I had often both desired, and sought after the Lord, in *sighs* and *groanings*, and many *tears*, and strong *cryings*, the Lord in his own time, manifested Himself to me, by the Light which enlightens every one that comes into the World, that all through it might believe ; in which Light I came to see my self when I first believed in it : and when I first came to hear it speak in my heart, and to own it, I came to hear the Word, by which Faith comes, for it preached Faith unto me ; and by Faith in it I came to see all that ever I did, and to have all my sins brought into my remembrance, and set in order before me, by the Light, which comes from Christ the Author of Faith, who enlighteneth every one that cometh into the World, that all through Him might believe.

By Faith in the Light I came to see

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Judgement kindled in my heart, and the thoughts, and intents and purposes of my heart *revealed*, and to own the Judgments of God upon all that ever I did, and that God was Just, Holy and True in all His Wayes, and in all his Judgments.

By Faith in the Light I came to see, if I forsook not the vain course of life in which I lived, the Wrath and Judgments of God abode upon me.

By Faith I came to see how all the world live in wickedness, and ignorant of the true God, not knowing the way of Eternal Life.

By Faith I came to see all the World with its Ways and Worship, are to be denied, they acting all they do, in that nature, and with that spirit and mind, which transgresseth and is without the Faith, and out of the Light; and that which is out of the Faith & out of the Light cannot please God, for out of the Faith none can please God.

By Faith I came to see where the Enemy of Man's soul lodgeth, and how he dwells in the hearts of all Transgressors, to turn the purposes of every heart unto Evil, and to corrupt the thoughts of every mind.

By

of the Work of true Faith.

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By Faith in the Light I came to see the Judgment of the World, and the Prince of the World judged and cast out.

By Faith I came to see the Seed which is immortal, which through Faith it hath pleased the Father to reveal in me, and Thousands of his Sons & Daughters, which by Faith he raised from the dead, through his own Spirit, which makes us to differ from all the World.

By Faith I came to see the Image of God renewed in his Seed, which Seed is *Christ*, one in the *male*, and one in the *female*, who is the Lamb of God, which was slain from the Foundation of the World, which God is raising in many Sons and Daughters, to work out that nature which hath transgressed, that the Sins may be taken away, and the Transgressions blotted out.

By Faith I came to see, that no one is in the *Covenant*, nor in the *Promise*, which is Life Eternal, who are not come to believe in the *Light*, and to witness the Word of Faith in the heart and in the mouth, to give them Victory over every evil Temptation, every evil Lust, every evil Desire, every evil Thought and Word, which the *Light* checks and reproves for.

By Faith I came to see, that it is the true *Light*, which enlightens every one that comes into the World, which manifests every ones evil, and reproves the evil of every heart, and checks for every evil word, work, thought and deed, and that this *Light* is spiritual and eternal, and never changeth, but is the same; though when man or woman changes their Obedience, it changeth its Administration; it preacheth the Gospel truly in them, even the Day of the Vengeance of God, to that which transgresses; and Peace, Love and Good-will to every one that obeyeth and worketh Righteousness, both to the *Jew*, and likewise to the *Gentile*, without respecting or accepting any person, but witnesseth the Truth in all, as in the sight of God.

By Faith I came to see that the *Light* which enlightneth every one (that all men through it might believe) is the very ground of the knowledge of all *Good*, and is indeed the very *Life* of God it self, in which his Seed is known, in which God hath placed the *Promise*, not only to *live ever*, but that all that believe in it *might live by it*:
Because I live, therefore I will that ye live also.

also. And this is the *Promise* in the Seed, before the World began, even *Life Eternal*, which in the Saints abides, when the World shall be no more ; who through Faith have overcome the World and inherit Life Eternal, and this is *Jesus*, the *only true God* and the Saviour of the World, who is from Generation to Generation.

By Faith I came to see, that the Light which enlightneth every one which comes into the World, answereth the *Law* and the *Prophets*, and is the Life of them both, condemning every Transgressor & Transgression ; in which Light, the Law being manifest, condemneth the *Jew* that hath the *Law*, and sinneth under it ; and condemneth the *Gentile*, who having not the *Law* in the *letter*, sins out of it ; and by the Light all the World will become guilty, that every tongue may confess to God, and every mouth may be stopped, when by the *Light* (which enlightens every one) every ones deeds will be manifest ; for that records them all in the Book of Conscience, and brings them all into remembrance before God, and testifieth of them between God and man, so that all come to be left without excuse.

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By Faith in the Light it's given me to see how all the World live in vanity, transgressing the *Light*, and the *Law* and the *Prophets*, and those things that are noted in the Scriptures of Truth; and it's nothing they have more set at nought, and less esteemed on, and less regarded than these, and less regarded than the Lord and his Truth, and the Scriptures (or writings) of it, though so highly cried up in words.

By Faith I see, they prefer even those things which are as naught, and worse than naught (for they corrupt their minds) before the Truth and Scriptures of it, even in those things in which they transgress the Apostle's Doctrine, in following the fashions of the World, in wearing of *Gold* and *Pearls*, and *costly things*, and *Rings* on their *hands*, and *Jewels* in their *ears*, and *Ribbons*, *Toys*, *Baubles*, and *costly Laces* of *Gold* and *Silver* on all parts of their Bodies, according as the lusts of Ignorance, and the treachery of the proud, earthly Nature, and earthly sensual Wit, invents Fashions, to the great Dishonour of God, and their own Bodies in which they should bear the Image of God, and sanctifie their Vessels unto Honour: but alas! the Body
which

which should be for the Lord, that is given up to be fornicated after those unprofitable things before-mentioned, and many more in the Fashions of the World, in which many have given up themselves; and in vain Bowings, and vain Complements, and vain Traditions, and vain Flatteries; and though they will say their hearts are not in those things, yet by Faith in the *Light* I have seen long ago, That all who live in such things, and say their hearts are not in them, deceive their own souls: for, by Faith I have seen long ago, that none can live in such things, but they do it to please that which is vain and of the Vanity, and out of the Spirit of the Truth.

By Faith I have seen, that it is hard for many to let the World go; for many hang in it until they become ready to pass away, and perish with it: But blessed are they whose part is in the World to come, who have denied themselves and this World, and let the Kingdom of this World go; whose part is in that which is Immortal.

By Faith I have seen that none can come highly to esteem of the Truth, and the Scriptures of it, but who believe in the Light, that by Faith they may deny the World

World, and all things thereof, and their own selves also ; for that which loveth the World, the Wrath of God is upon it, the Love of the Father is not in it ; this denies the Father and the Son, and highly esteems of the Scriptures, and never comes to *Yea* and *Nay* in all Communications, neither fulfilleth the *Royal Law* and the *Prophets* ; for this is selfish, and lightly esteems of the *Law* and the *Prophets*, and will not fulfil them, in doing to all men as men would be done unto.

By Faith I see this Principle which is earthly, and hangs in the earthly Nature, is a snare to thousands in this the Day of the Lord ; and earthly things are ready to ensnare many, when they by Faith have overcome many other things, which were snares unto them before : but blessed are all they that dwell in the Faith, in the Light, in the Power which gives Victory over the World, and over all that appertain unto it. *My Kingdom is not of this World* (saith Christ :) *He that will enter into my Kingdom, he must deny himself, and take up his daily cross, and follow me : for none can enjoy two Kingdoms, nor serve two Masters.*

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By Faith in God I received Power to deny my self, and to cross my self in the love of all things, and all delights beneath the Truth of God, and to lay hold on the hope of Salvation, though for its sake I suffered with the rest of the flock of God in the *hatred* of the *World*, in *Reproaches*, in *Stonings*, in *Tumultings*, in *Scourgings*, in *Stocks*, in *Prisons*, in *Fetters of Iron*, in *Bruisings*, in *Woundings*, in *Travels*, in *Rejection of all the World*; and yet by Faith have *rejoyced* over them all in hope, accounting all things as nothing to be compared with the Glory which God hath revealed in his own Seed, and the Power which by his own Son he hath revealed in me.

By Faith it was confirmed unto me, that the *Law* and the *Prophets*, and *Christ's* and the *Apostles* Writings, the *Scriptures*, are certainly Truth declared from the Lord, and the Words of the most High God, which I never doubted on from a Child, but that they were to be believed by all.

By Faith I came to receive an understanding in those things noted in the *Scriptures* of Truth, and to be satisfied concerning all things therein contained; for in the day when I sought Knowledge, and was
ready

ready to be incumbred in seeking out the mystery of things by Faith in the Light, I received the Answer of God, which I read in the word of Faith in my heart, which spake on this wise, saying, That I needed not to seek Knowledge, but to wait upon the Lord, and to have my mind truly bowed before Him in the measure of his Life, and whatsoever thing I stood in need of to know, and that the Lord saw it expedient, He would certainly give me the knowledge of it, and to understand it in the Lord's own appointed time: VVhich Word hath been as a Stay to my Soul, and I have seen God fulfilling it from day to day, who hath made known Himself to me, and given me His Truth; who requireth nothing of any one under Heaven but that which He first giveth; who condemneth none but for disobeying that which He giveth.

By Faith I see all the Professors of the World are aiming at the *wrong Mark*, and seeking the *wrong thing*, and in the *wrong Way*; for they are seeking after *Knowledge*, and to grow *high in Wisdom* and in *Profession of words*; when as they should seek after the *Life*, and wait for the *Power of God*

God, which should lead them in pure *Obedience* to the Lord and to his Truth; which *Life* and *Power* if they miss on, they will be but as if they had precious Ointment of the Apothecary, but, alas, Flies have corrupted it, that it cannot cure: Even so, if all the knowledge of the World whilst mixt with earthliness and enmity, neither doth it stand in the Power of the Lord, which redeemeth out of the World, and giveth to seek after God, and feel after Him, in his Life to walk in his pure living way, which who come into, shall not want Wisdom nor Knowledge, but shall have it in the gift of God.

By Faith it's given me to see that the same Life which God hath in these last dayes made manifest, and declared to be the Light of the World, and doth enlighten every one that cometh into the VWorld, was in the dayes of Old; which is the Heart of God, by which he purposeth and upholdeth all things; which Life in due time was declared to be his Son, and made known in the Church while in the Wilderness, and was the Rock which followed *Israel*, of which they drank, when they were joyned unto the Law, and baptized into

into *Moses* in the Cloud, and in the Sea: by which *Moses* He was seen, that God would raise Him up in the midst of the People, for all the People to hear, that he that would not hear Him might be cut off; So that certain it is, the Law did prophesie that the Son of God should come; and not only so, for he was manifest in the dayes of *Noah*, preaching to the Spirits in Prison, whose day *Abraham* saw and was glad; by which Life the Prophets wrote of his Sufferings, which they saw and witnessed, (should certainly be fulfilled) before the Seed was raised up through the Virgin, which Seed is *Christ* who is come, and hath taken the Seed of *Abraham* and *David*, and suffered in the body; which Sufferings by Faith in the Light (which He hath enlightened every one withal) are clearly seen and believed, to be done and fulfilled according to the Scriptures; So that by Faith in the Light it's seen, and certainly believed, that the Lord's *Christ* is come in the flesh, hath suffered and is arisen in Glory in the Kingdom of his Father, having suffered and fulfilled all things that was written of Him, being declared by signs and wonders and mighty deeds, to be
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the only begotten Son of the Father, the Prince of all his Saints, the Kings of the Earth and Priests unto God; and all these things hath he done and suffered, as it was written of Him in the Prophets, *That He being the first-born among many Brethren, and the first begotten from the dead, might have the preheminnence, being in all things a Captain, and Example in all Godliness and Humility, humbling Himself unto death, even the death of His Cross, that in all things (He being our Example) we may follow Him in His Sufferings and Death; who in that He dyed once, dyed unto Sin, in that He liveth, He liveth unto God, Death hath no more dominion over Him.* So likewise is every one, dying unto Sin, to live unto God, that the residue of the dayes may be spent in the Service of God, and the death which hath reigned in the mortal body, and subjected the Creature unto Vanity, may have no more dominion, but may be swallowed up and consumed unto the end in the Victory of the Judgments of the Life.

And by Faith it is seen that it is a greater Mystery to know Christ to be the *first-born*, who must be witnessed *born first in Man*, before Man can be *born again*; and be be-

gotten from the dead, before Man can be begotten from the dead : He that reads, let him understand ; he that reads, must read by Faith in the Light : and blessed is he that readeth, and heareth, and seeth, and hath part in these things ; he shall give Glory to the Lord, and to his Christ, who is translating many Sons and Daughters out of the Kingdoms of this VWorld into Himself, and into His Kingdom, to praise and glorifie and magnifie Him for ever.

By Faith it is seen that Christ is certainly manifested to be that which was written of Him, namely, to be a Covenant of the People, and Light of the *Gentiles*, and Salvation of the Ends of the Earth, who is able to save to the *utmost* all that come unto God by Him ; who hath freely offered up himself once for all, and by the one offering hath perfected for ever them that are sanctified ; and not only so, but being an Atonement for Sin, hath appeased the Wrath of God towards all, so that He is become a Propitiation for the Sins of the whole World, having obtained Favour with God ; so that time and space is given, and a day of Visitation unto all ; that the Long-sufferings of God waiteth towards all :

all: And this is the Liberty and Advantage; which Christ through his Death and Sufferings hath purchased for *All*, that *all* Men having a Visitation, and time, they might *Repent* and turn to the Lord, by doing Righteousness; which, if they neglect their time, and through impudence and impenitence and hardness of heart, continue in their sins and unbelief, and so *treasures up Wrath against the day of Wrath, and the revelation of the Righteous Judgments of God*; such shall certainly perish, and receive the *greater Condemnation*, when the measure of their *Iniquities* are full; and all the Sufferings of Christ will be laid to their charge, who have pierced the Just, by resisting the Grace and the Light, which from the Just is come, to witness against all Transgression, and doth testifie against it in every ones Conscience: and this all shall see to be true, that the Sufferings of Christ, will be but to the *greater Condemnation* of them that continue in Wickedness, though by *His stripes* are they made *whole* who turn unto Him: but the Just when He appears, the Families and Kindreds of the Earth shall weep and waile over Him, when every Eye shall see Him,

and them that pierced Him shall behold him; for He shall come in the *Glory* of his Kingdom; and in the *Power* of his Father, to sit as Judge upon all the Families and Kindreds of the Earth, pleading with them by Sword and Fire, and righteous Judgements, taking Vengeance on all who have not wrought Righteousness on the Earth, nor walked prudently amongst Men, to shew forth his Praise, and the glory of his Grace, in obeying unto an *Holy Life* and *Pure Conversation*: and as he comes, rises and appears, He destroys the spirits of *Belial*, and consumes the Transgressor, that His Covenant of Peace and Life for evermore may be established with and in His Seed in which He comes, and in which he reveals himself in the Children of the Covenant, in Mighty Power, that his Presence may go along with them and his Arm may defend them, and his Glory follow after them to be their Re-reward: And the Spirits and Life of all the Children of the Promise, the Heirs of Eternal Salvation He upholds, who give themselves up unto Him and to the Appearing of his Glory, and the Light of His glorious Gospel which shines in their hearts, that they may

be unto Him as the Tower of *Sion* and the Bulwarks of *Jerusalem*; in them hath the Star arisen which hath shined from the North, and is broken forth in the Darknes of the Night, and is shining towards the South, it rises in the East, it looks towards the West, and there is no place for its going down: The Lord hath Multitudes of People, He gathers them as the Bands of the Earth, He suffers the Nations to afflict them for a season, He chastizeth with the Rods of Men, that He may prove them all for His Glory: And yet a little while and the Rage of the Heathen shall sink: He correcteth his People for their Good, and chastizeth them for their Peace-sake, that He may build up his Nation which He hath visited, and establish his Seed which he hath gathered, and multiply his People: Thy Throne O God, endures for ever, and the Scepter of thy Righteousness; who lettest not Sufferings and Tryals to come upon the Seed which thou hath chosen, and the People which thou hast visited, to destroy them, but to establish them; that when thou hast tryed them as Gold, they may be established, and fitted for thy use: that they may be humbled and all fear before thee, and wait upon thee, that

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thou mayest renew us all from day to day, and night after night, in thy Life, to do thy Service, to fit all thine to Glory and Praise, and Honour immortal; for thy great Name thou art spreading over all the Earth.

By Faith it was given me to see where-
in the Worship of the true God consisteth,
and how He must be worshipped in the
Spirit and in the Truth, which the Father
seeks such to worship him, as worship Him
in the Spirit, as worship Him in the Truth,
and in the true Light, which enlighteneth
every one; in which none can see the
VVorship, but who come into the Faith,
and into the Humility, and into the Fear,
and into the Waiting, and into the Zeal
for God, which bows the heart before God;
and the heart being bowed, then the Con-
sideration is come into, and the Inquirings
into the Knowledge of Life, and the sink-
ing down to feel the Spirit which brings
the Truth into Remembrance, and also
brings to be still and quiet, and wait in
stillness and quietness, and silence; then
God is seen and felt, and his Life which
gives the Creature to feel after God, who
comes to be felt in his Life which enlight-
eneth the Creature, and gives the Crea-
ture

of the Work of true Faith. 25

ture liveliness to wait for the renewing the strength, and God reveals his Word, his Power and his Requirings in the Creature which works in the heart and in the reins, and runs through the mortal body, and is weighty in operation, to give Power and Dominion to the Creature, to the end that it may have full power and strength to resist the Assaults of the Devil, and to have its mind staid in stilness and quietness, and silence and waiting for the Love and Vertue and Mercies of God; which being felt, then the Lord is admired and bowed unto: this is VVorship, to bow before the God of Heaven, that all that's in Man may be bowed down, and submitted under the Life and Power, then he worships, he boweth down to the higher Power, his soul abhors all defilements, his thoughts are staid on God, his heart is kept tender and open, and he is refreshed in the Enjoyment of the Life, and of the feeling of the Presence of the Lord and of his Power, by which the Creature comes to admire the infinite Love and Mercies of God, and the Riches of his Grace, that after so long living in disobedience the Lord should reveal his Power, and make known the Riches of his

A true Believer's Testimony

Grace to such a Creature that hath been as altogether unworthy; but the Lord hath done it for his Seeds sake in Man, which never consented to, or took pleasure in sinning, but hungred and thirsted after God, and breathed after God, and moved in the Creature towards the Lord, even while the Creature was yet subject to vanity; and for the Seeds sake the Lord is merciful, full of compassion, long-suffering, and slow to Anger; and blessed are all they that turn unto Him in the obedience of His Seed, and in the Faith of His Son, they shall see his Mercies, know his Presence, feel his Life, Power and Spirit, which bows and brings to worship God.

By Faith it's seen that none are more sensible of the feeling of the Presence of the Lord, than when they are still and quiet, and wait in silence and stillness, even when met together, and when alone: for, by Faith many are come to see, that the Lord is very near, and that they feel his Presence when they wait upon Him, and his Life breaks forth in his tender Love, to the great refreshing of the soul, and quickning of the Creature; this takes away weariness and leanness from the soul, and removes

moves the multitude of vain Thoughts which have lodged in Man; so, that though they may often appear, yet they become stilled as though they were not; for when any thing appears contrary to the Will of God, the Light is near and ready to administer Judgment upon it, and to give the Creature to apply its mind to Judgment, through which God redeems out of the Incumbrances, and reveals his Noble Spirit of Life, which stills the Thoughts, and the Desires and Affections which would raise Lust and War in the flesh; so that Man comes to wait out of himself, and out of his own thoughts and imaginations, in the Life, the Promise it self, where it feels the Riches of the Love, and of the Mercies and of the Grace, and of the Power, which brings into the Glory, and into the unspeakable Life and Love, where the mortal body becomes filled with Immortality and Life, which swallows up mortality in Victory, and Conquest, and Dominion, and the delight of all mortal fading things: and this hath made me bold and confident in the *Lord of my Life*, to give up my whole strength for the witnessing forth the Truth through Faith (which by Faith is received

ceived of God) even through the Nations, by Sea and by Land, as the Lord requires, which I account Eternal Salvation, though for it I suffer many things : but all is good, and for good.

By Faith it's seen how exceeding good it is to wait upon the Lord, and to be still and silent before Him, and in all things to eye Him and fear Him, then the Incumbrances come to be taken away, and the Darkness and Doubtings dissolved, and Courage and Boldness for God received; which gives to fulfil his Will, and to receive his Peace, and to get Conquest over all the Enemies of the Soul in every particular; and this gives Peace in all the World, and satisfieth concerning outward things, and enjoyments, and gives to see the end of them all; and that the losse of Estates, Friends, Relations, and the destroying the outward body; all is as nothing, and but a parting with that, which must be parted with, be it sooner or later, the Will of the Lord be done; for, we praise God, we have found Christ, and all things else is but as dung and drossie, and must be parted withal.

By Faith in the *Light* man comes to see Him

Him that is invisible, and to the end of all visible things and delights, and to be made willing to let all the Honours, Preferments and Riches of the World, and the Great Name and Reputation to passe away, as that in which Life is not to be found, and to be satisfied; if he loſes any thing for the Lord's sake, and the Gospels sake, he shall receive his Reward.

By Faith it comes to be seen that every one having *Food* and *Rayment*, *they are therewith to be content*; and that the labour of all, in the works of the Creation, is to be for the Glory of God, and for the Praise of God, and the Honour of God; and every ones Labour is to be for the *Lord*, and not to incumber themselves, with taking care to lay up in store for Generations to come, and for a Son or a Daughter, which its not known, whether they may glorifie God therewith or no; so that every one in his present Generation is to preach Righteousness in all things, that in all his works he may preach for God. *Noah* a Preacher of Righteousness obtained mercy with the *Lord* in his Generation, who obeyed God, even God that hath created Heaven and Earth, and all that lives therein;

in ; who watereth the Earth with the dew of Heaven, and causeth it to fall upon the tender Graſs, ſo that it buddeth ; and to mollifie the Clods of the Earth, that the Seed yeeldeth encrease, *Seed for the Sower and Bread for the Eater* ; who ſatiſfieth every living thing that hath life and breath, both in Heaven and in Earth, and in the Waters under the Earth, ſo that upon Him the care of every creature is to be ſet, and the expectation of every Creature is to wait upon Him ; who is the Provider for all Generations, from Generation to Generation, unto a Thouſand Generations ; that his Works might be ſeen unto all, and the Wonders of his Mercies throughout all Generations, to the ſetting forth of his Praise unto all Generations, that the works of his Hands might all praise Him, and He might be extolled by all his Creatures ; But certainly Generations have abuſed themſelves, and diſhonoured the Lord Almighty ; and the Enemy of Mankind hath had his ſtrong-holds in bewitching thouſands and ten thouſands to ſet their hearts on earthly things, and earthly delights, more than God ; ſo that they have forgotten God their Saviour, & rebelled againſt
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the Rock of the whole World, who hath founded the Sea and the dry Land in Himself, and every Creature in his Power; who reserves the Wicked in his Wrath, and places them in His Displeasure unto perpetual Generations. And indeed this is the ground of the snares of all the world, the Enemy having bewitched the minds of People, to delight themselves in earthly things, they have forgotten God their Saviour, and defiled themselves with themselves, and with the rest of the Creatures; having their thoughts tempted to the creatures, they give themselves up to be earthly and carnally minded, and to have the burnings of the lusts to run into the greatness, and height of glorying in the Creatures; and this is that which separates the families of the Earth from God, and which causes the enmity, and the warrings, and envying, and discord in all the World, against which the Law it self was given; for in that Nature which delights as before stands the sum of the Transgression of the Law, from which a man must be born and redeemed, before he can love the Lord with all his heart, and mind and soul, and serve Him with all his strength; and to love

love his Neighbour as himself ; and to do unto every one, as he would be done unto ; which fulfills all the Law : but the Earth is the Snare, and the parting with it the fear of many, and the keeping many from the Covenant ; though man, in giving all things up to the Will of the Lord (and himself too) gives but the Lord's Own to Him, which the Lord requires, that in all things He may be served and honoured ; and who gives not up freely, the fear with which they feared the Lord will bring upon them, and the thing which they put far off He will bring near and make them suffer in : Therefore ye Families of the Earth, if you will come to the Covenant of God, give up to the Lord in all things, whose right it is, and shake your selves ; come out of the love of the World, and the delights of those things in which thousands have perished, that Satan may not tempt you ; for when you are tempted, and overcome, and defiled, you have first let your thoughts out to take pleasure or liking, and to love that (or those things) at which the Temptation pointeth, else you could never be so easily overcome, as to make Sin the greatest pleasure in the World : for, if

you

you believed in the *Light*, and walked in the *Light*, in the *Fear of God*, and in *Humility*, you would see the Thoughts, and judge them, and not suffer the Eye of the Mind to look on that at which the Temptation pointeth, to take delight in that, and to love that, and to advantage thy self in that; and then the Tempter should not overcome thee, neither wouldst thou like the Glory of the World, though tempted to it: This is the great Temptation, which blessed is he that overcometh, and getteth the Victory through the *Faith*, by which *Faith Abraham* forsook his Father's house and native Country, and wandered a Pilgrim and a stranger in a strange Land, seeking a habitation, which was not an *Earthly Tabernacle*, but *Eternal in the Heavens*, whose Builder and Maker was God. By which *Faith*, *Moses* chose to suffer Affliction with the People of God, rather than to enjoy the Pleasures of Sin for a season; and would not dwell in the King's Court, nor be called the Son of *Pharaoh's* Daughter. By which *Faith* the Saints chose to wander in *Sheep-skins and Goat-skins*, and in *Dens & Caves of the Earth*; suffering the spoiling of their Goods with joy; giving up their
Bodies

Bodies to suffer all manner of Tortures : these overcame the great Temptation, and loved not their Lives unto Death : Of whom the world was not worthy; who through their faith suffered all things, not accepting of deliverance : By which Faith many in this Age give themselves up in the like Sufferings, having the Evidence of a better Kingdom than that of this World; counting all things as nothing that we may win Christ.

By Faith in the Light the Covenant of God is seen, and the Spirit of Life received into the heart, to be a Guide and a Ruler; which writes its Law in the heart, and puts it in the mind, in which the Directions for the whole course of a Man's Life and Conversation comes to be read, as Man comes to take heed unto the Grace which brings the Salvation and saves the Soul, and the Creature daily from the snares of the Devil, in teaching the Creature, that denying ungodliness and worldly lusts, they may live soberly, righteously and godly in this present evil world, and so come to know the Promise of the Covenant fulfilled in them, which saith, That all the People of God shall be taught of God, and established in Righteousness far from Oppression,
which

which none comes to witness but who believes in the Light, the Grace which changeth the heart; for said God, *I will make them a new heart, and give unto them a right Spirit, that they may have all One heart, and all One way, and serve me all the dayes of their life without fear*: Which none comes to witness, but such as believe in the Light, and wait in the Light to feel the Fountain of Life and Power opened in them, to *wash them from Sin and from Transgression*, as the Lord said; for, if this be not witnessed, the Iniquities will oppress the Soul, and defile the Creature, and the old treacherous heart will abide, which will make the nature treacherous, and yield its members, members of obedience unto Sin, and so to transgress the Law, and so to be in hatred of God; and this keeps from knowing the holy Anointing of the Soul with the Power of the Highest, which teacheth all things; that *the Saints need no man to teach them, but the Anointing in them teacheth them all things which are Truth, and of it is no Lye*; and this Anointing in them gives them to know the Father and the Son, and to have an understanding to know all things, both of the *Law* and of the *Gospel*,

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spel, that they need no man to bid them, Know the Lord; for the Seed of the Covenant is in them, the Heir of Life, by which they see the Lord teaching them all; so that *All know Him, from the least to the greatest*, and are *All taught of Him*, and have ceased from man, whose breath is in his nostrils) and love Him, and keep His Commandments, which to them are not grievous, but joyous, though for their Obedience they may suffer, and have suffered by the Wicked in Bodies and Estates.

By Faith it is seen how Christ is a Saviour unto the utmost of all that come unto God by Him, who in His first appearing in the Creature manifests sin, and condemns for sin; who being believed in, destroyes the sin, and works that nature out of the Creature which hath sinned and taken pleasure in sinning, and so gives the pardon of the sins past, and gives the Creature to live in obedience in the time to come, and so manifests Himself to be a Saviour to the Ends of the Earth, and that *He is mighty to save, and to redeem his People out of all Pollutions of Flesh and Spirit, that He may present them in himself without spot or wrinkle, or any such thing, an Holy Church, a Spi-*
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of the Work of true Faith. 35

ritual House, builded of living stones, an Holy Nation, a Peculiar People, a Royal Priesthood, separated from sinners, and zealous of good works. And thus through Faith Christ comes to be seen to be a whole Saviour; and that the same Life in which He manifesteth Himself in the Creature, which saves from Swearing, Drunkenness, Whoredom, Theft, and the like gross evils, is as able to root out the very ground of the Transgression as it is believed in, and to destroy the earthly nature which hath sinned; and to save from all sin, and make man wholly a right Seed, that *he may be perfect, as his Father in Heaven is perfect and holy*; because God is holy, without which Holiness *no man can see God*; neither can any out of the birth of the Holy Life see the Kingdom which the Children of the Covenant see, and are Heirs of, being born again, *not of corruptible seed, but of the Word of God, which lives and endures for ever*; by which Birth they keep themselves that the wicked one toucheth them not: And this is the Victory over the World, which tramples upon the World, and all its Delights and Pleasures, Fashions and Vanities, and hath put a cross and stop to that in them, which

was of the World; and *he that is born of God sinneth not, neither can he, because the Seed of God is in him*, which keeps him from sinning, and gives him to deny the Temptations of the Devil, which would draw to sin; and in this are the Children of God and the children of the Devil manifest; *he that doth Righteousness is Righteous, even as God is Righteous*; he that sins is of the Devil, and hath neither seen God, nor known Him.

By Faith in the Light it is seen, that none can ever come to know the secrets of God, but such as believe in the Light which hath enlightened every one that cometh into the World: And there's not any that can ever come to be true Prophets, true Ministers, true Teachers, true Apostles, true Elders, true Pastors, true Evangelists, but such as believe in the *true Light which enlightens every one that comes into the World*; for he that believes not in the Light, he is not Zealous for God's Name, and for his Truth and his Glory, and against all the wicked World, and its wayes: And he that is not zealous for God, he is dark, the World is in his heart, he sinks under the wicked, and wants the

true

true discerning Spirit, which should warm him with Power and Zeal, and so wants the true Discerning, and the Openings, and the Revelations, Visions and Prophecies, and the true Knowledge of Life Eternal, which the Nations are to be turned unto, such cannot be Ministers of the Riches of God under any name, nor do the work of God aright; for he that doth Gods work aright, must have it so wrought in him, that he may do all things according to the Pattern that he sees of God; And he that is not zealous for God, he receives not the true Wisdom, he cannot be a Prophet, but must be prophesied against: he that is not zealous for God, he hath not the Vision of God, nor the Revelations; he cannot be a Teacher to open the Mysteries of God, but must first have Judgement opened in himself: He that is not zealous for God, and against all the World and its Deceit, he cannot be an Apostle, or a Pastor; he cannot feed the Sheep and Lambs, but must first be fed with the Judgments of God himself to bring him off the Earthly-mindedness, in which he feeds, and off the delights of the sons and daughters of men, after which his eye looks and

his heart savours and would take pleasure in: He that is not zealous for God, he cannot be an Elder, he cannot watch over Souls, but suffers the lusts in his own flesh to lead him captive: he that is not zealous for God, is no Evangelist, no setter forth of the Mystery of the Kingdom: he that is not zealous for God, and against all the World, he cannot be a true Minister of God, nor become worthy to receive the hidden Wisdom, and the Riches of the Power which opens the eye, and seals the Instructions in the heart: He that is not zealous for God, and for his Truth and his Righteousness, he cannot get the Victory over the World, and over the Transgression, and the Error of his Life, to crucifie his earthly nature and mind; but his mind will be earthly, and corrupted with the delighting in, and loving that, in which the seed of evil doers delights; he will be taken in the captivity of the Enemy, and in the Snare, and in the Cloud of Errors, and fall into Adversity, which he cannot escape: He that is not zealous for God, cannot love God with all his heart, but will reason with flesh and blood about earthly things, and the sufferings of this life,

life, and will love something better than Christ, and so be unworthy to do his Will, and to enter into his Kingdom; and cannot give up all things, suffer all things, endure all things for Christ's sake: He that is not zealous for God, cannot work the Works of Eternal Life, nor do the Work of God uprightly, only for the Lord's sake, and in love to Him, looking for no other reward but the Lord; which work the Prophets, Apostles, and Ministers of God and Christ did through *Faith*, though *contrary* to the World, and its Teachers and Ways; though for it they suffered many things, yet by *Faith* in the *Light* they were upheld.

By *Faith* it's seen how just and righteous *Joseph* was, who though he was sold into Adversity, and to be a Slave, yet stood faithful unto the Lord, even in the Land of his Captivity, and would not hearken to the Entisements of a Whorish woman, though never so secretly, but rather chose to give up his Life and his Body unto Sufferings and Prisons, than to transgress the Law of his God; who through *Faith* gave up to suffer, rather than to enter into defilements, and his *Faith* brought him through the Sufferings, and to be faithful in

Ten Temptations ; so that by his Faith he subdued the whole Land of *Egypt* under himself, and became Lord of it all ; who was as a fruitful Vine upon the Wall, and his Branches reached unto Heaven ; who for his faithfulness was greatly beloved of God, and made a Ruler over the sons of men.

By Faith it's seen how zealous *Moses* the Servant of the Lord was, who, as a Servant, was faithful in all his House, who did the work of God uprightly ; who (when through Faith he had forsaken *Pharoah's* Court, and refused to be called the son of *Pharoah's* daughter) sought to set up Judgment and Justice in the Earth, and to establish Truth and Righteousness amongst men ; who though he was rejected by wicked men, yet God made him a Judge and a Leader of his People, and to appear before *Pharoah*, to bring his People out of bondage ; who refused to lead them out on *Pharoah's* terms, but would have them go freely with all they had ; and he bowed not to the will of *Pharoah*, though *Pharoah* oppressed the People the more.

By Faith it's seen when *Pharoah* and his Task-masters oppressed the Seed of *Israel* most,

most, they (to wit, *Pharoah* and his People) were nearest Destruction ; for the Lord heard their Cry of Oppression, and delivered them, and overthrew King *Pharoah* and all his Host.

By Faith it's seen and believed, that it was just in *Moses* to sanctifie the People in the Wilderness (after he had brought them to stand still to see their deliverance out of *Egypt*) though wicked men withstood him, and said he took too much upon him; and *Corah*, *Dathan*, and *Abiram* gathered a Company against *Moses* and *Aaron* the Servants of the Lord, who, with their Company, perished in their *Gain-sayings* ; for the Earth opened her mouth and swallowed them up quick, and many feared because of their Cry. This is a true Figure to all Earthly minds, whose Cry will be great, who are swallowing up in the mouth of the Earth, and so goes down to their home quick, because they withstand the Sanctification, and do not believe they shall be cleansed and perfected in this life.

By Faith it's seen, that it was just with God to plague *Israel* in the Wilderness, because they followed not the Lord fully,
though

though He was unto them *a Cloud by day*, and a *Pillar of Fire by night*, (to preserve them from the Heat and the Cold, and to guide them in the way wherein they should walk. You may understand something by this, if you read in the Light) but went into Fornication, and lusted after things that were not convenient, and looked back into *Egypt*; to lust after the *Flesh-Pots of Egypt*; who *ate and drank*, and *rose up to play*, *every one neighing after his Neighbors Wife*, whose Carcasses fell in the Wilderness.

By *Faith* it is seen how just it was with God to destroy the Kings of the *Amorites*, and to give to the Children of *Israel* the *Amorites*, with their Country, because they would not let them pass thorow their Dominions into the promised Land of Rest; therefore was *Og King of Bashan*, and *Sihon King of Heshbon*, destroyed with their People; and the Dominion of God came over them, and their Dominion and their Earth, which was taken from them, though they would not let the Righteous Nation passe thorow it, who were innocent and harmless, and would have paid them for all: And though *Balak* sought Inchantment,

ment, and hired *Balaam* to curse the People, yet God blessed them altogether, and rejected *Balaam*, who would have cursed for Promotion and Wages, whom God re-
proved by the voice of the Ass, for he was earthly; and though the Lord blessed his People, yet *Balaam* taught *Balak* to cast a stumbling-block before the Children of *Israel*, namely, To Allure them with the Daughters of his Land, to commit Fornication with the People of the Land, for which the Anger of God was against His People; and by Faith *Phineas* stood on the Lord's part, and thrust through *Zimry* and *Cosby* in their Fornication (though they were Princes Children) and turned away the Anger of God, and received the Promise of an *Everlasting Priesthood*: he was zealous for God, and took away the evil-doers from the Land.

By *Faith* it is seen how just it was with God to have *Achan* destroyed, because he disobeyed the Commandment of the Lord, when by Faith the Walls of *Jericho* fell down, and his mind run into the Earth; he coveted the two hundred sheckles of Silver, and the Wedge of Gold, and the goodly Babylonish Garment; for which
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his Name became blotted out amongst the Tribes of *Israel*, though he hid his deceit in the Earth.

By *Faith* it's seen, that it was just in *Micaiah* the Prophet of the Lord, that he spake the VVord of the Lord faithfully, though against the King and his Purposes, and the Four hundred Prophets, though he suffered for it.

By *Faith* it's seen, how just it was in *Elijah* to declare the VVord of the Lord, though he was called *a Troubler of Israel* for it, and his Life sought to be made a prey upon; who was sent after into many Nations, and amongst many People, because he pleased not *Jezebel* and the King, and their Priests and Prophets: And it was just in *Elijah* when he witnessed against the Deceit of the Priests of *Baal* (who were great in the Kingdom, and fed at *Jezebel's* Table Four hundred of them) to bring the People off them; whom he slew, when he had faithfully manifested their Deceit to the People, though *Jezebel* sought his life for it. Now these were zealous for the Lord, and feared not the face of Man, nor to displease the Rulers and Powers of the Earth, whom the false Prophets and Teachers

chers ever sought to please, and to be in favour withal.

By *Faith* in the *Light* it is seen, that it was just in *Samuel* the Prophet to testifie against *Saul* and his People, because they fulfilled not the VVord of the Lord, but let their minds run into the Earthly things, in reserving the Fat and the Best, in pretence of sacrificing to God; but God would have *Obedience*, and not *Sacrifice*; and his Voice *hearkened to*, before the fat of Rams; So that *Disobedience* was as *Witchcraft*, and *Stubbornness* as *Iniquity* and *Idolatri*; And *Saul* saved *Agag* King of *Amalek* alive, whom *Samuel* slew: And the good Spirit of God departed from *Saul*, because he had disobeyed.

By *Faith* it is seen, that it was just in *Nathan* the Prophet, to Reprove *David* King of *Israel*, because he had transgressed.

By *Faith* it is seen, that it was just with the Lord to rend the Kingdom out of the hand of *Solomon* and his Son, because *Solomon* transgressed the Commandments of the Lord, and followed not the Lord fully to do his Will, but took VVives of the Daughters of the Heathen, who drew his heart into Idolatry.

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By *Faith* it's seen that it was just and true Faithfulness in *Mordecai* the *Jew*, who feared and worshiped the living God, that he would not bow down before proud *Haman*, though he was the second Ruler in the Kingdom, and the King had commanded concerning him, that all men should bow down before him and reverence him; this faithfull *Mordicai* would not bow, though it was the King's Commandment; he was subject to the Higher Power, the Power of Truth, in which he gave up his Life, and the Life of the whole Seed of the *Jews* in danger of being destroyed, rather than he would bow, contrary to his Conscience; and God, unto whom he bowed, wrought deliverance for him, and for his People, and destroyed proud *Haman* & his house, who was in the lower power, who was displeased that the Righteous bowed not before him. Here all may reade their figure, who are displeased that the Righteous will not bow unto them now, nor reverence them with bowing *Hat* and *Knee*, and giving flattering Titles of Honour to them, which for Conscience sake, and its Peace sake, they cannot do; but bow unto God, worship God and honour God

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and obey every Just and Righteous Law of man.

By *Faith* in the *Light* it is seen and believed, that the true Prophets of the Lord gave forth a just Testimony against the false Prophets, and false Teachers, and false Shepherds, and false Pastors: *Isaiah* the Lord's Prophet gave forth a faithful Testimony against the Priests, the Shepherds of *Israel*, and Watchmen, and said they were all ignorant, they were all blind, they were all Shepherds that could not understand, sleeping, lying down, and loving to slumber; yea, they were dumb dogs that could not bark; greedy dogs that never had enough, every one seeking for his gain from his quarter. These had their minds run into earthly things, and were justly testified against. And *Jeremiah* justly testified against such Priests, as bear Rule by their Means, and said it was a filthy and horrible thing committed in the Land, That the Priests should bear Rule by their Means, and the Prophets should prophesie falsely, and the People love to have it so: but what will ye do in the end thereof, saith he? He likewise bore Testimony against such Priests and Prophets who were light and treacherous, who

who with *Lyes* and *lightness* made the People *light* and *vain*; from whom *Wickedness* and *Prophaness* was gone into all Nations; They were to him as *Sodom*, and as the Inhabitants of *Gomorrha*; and said the Lord was against them, who prophesied and used their tongues, and said, The Lord saith, when as they had no other word, but what they stole from their Neighbours: Therefore the Lord said, he was against them; they ran, and he never sent them, and they should not profit the People at all: who were telling their false dreams, and with their *Lyes* and *Lightness* made the People *light* and *vain*. This *Jeremiah* was put into the Dungeon for his testifying faithfully of the Truth of God against both *Rulers*, and *Priests*, and *People*; And they that trembled at the Word of the Lord in his dayes, they were cast out, unto whom he spake the Word of the Lord, saying, Hear ye the Word of the Lord, ye that tremble at the Word of the Lord; your Brethren that hated you, and cast ye out; said, Let the Lord be glorified: He shall arise to your glory, and to their shame.

And through Faith *Ezekiel* testified against such *Shepherds* and *Teachers*, as fed themselves, and not the Flock; who fed with

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of the Work of true Faith.

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the Fat, and cloathed with the Wool, and made a Prey upon the People; who flattered the Ungodly, and put Cushtions under their Armholes; speaking Peace to the Wicked, and justifying the Ungodly for a thing of naught, while they put into their mouthes, and feed them with the fat; These were in Confusion, one building a Wall, and another daubing it with untempered Mortar; who healed up the hurt of the Daughters of the People slightly, until they made the wound incurable, and the souls that should have lived became destroyed: This Ezekiel was a Sign and a Reproach amongst them, and they accounted of him to be but an enditer of Parables.

And Hosea testified justly against the Priests who went in Cain's way in envy; he said, *As a Company of Robbers wait for a man; so do the Company of Priests murder in the way by consent, they commit Lewdness, &c.*

By Faith it's seen, how just and faithful it was in Shadrach, Meshach and Abednego, the Servants of the most High God, who would not bow at the King's Commandment; not bow to the Image, nor serve the god which Nebuchadnezzar the King

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had

had set up, though it was assented unto by the People, and the Image dedicated before the Rulers, the Captains, and Officers, and People of the Land; and Commandment, *That all Nations, Kindreds, Tongues, and People, when they heard all the sorts of Musick should fall down and worship; if not, to be cast into the Fiery Furnace.* But these faithful Servants of the Lord, though in Captivity, regarded not the Kings Commandment, but served the living God, who delivered them by their *Faith* out of the Fiery Furnace, and out of the hands of *Nebuchadnezzar*, who would have forced them contrary to their Faith; who himself was forced from his Kingdom, and driven from amongst Men, &c. because he was exalted in Pride against the Lord, and in the delight of earthly things; who said, *Is not this great Babel which I have built, by the might of my Power, for the glory of my Majesty?*

By Faith it's seen, that it was just in *Daniel* (who was come to pray in Faith and in the Spirit) that he would not be restrained from serving his God in the way as he was wont to do, though wicked Rulers and Princes betrayed the King, to make a Law

to ensnare him ; which was called a firm Decree and unalterable, *according to the Law of the Medes and Persians* : yet *Daniel* feared not, but served his God according to his Conscience, though it was against their Royal Law and firm Decree, which the King and Princes had made : and by his Faith was delivered out of the Den of Lions, and God stopped their mouthes. And these things are a faithful Testimony against all changable Priests, who crouch, and bow, and dissemble with every Power of the Earth, who can but give them a Reward ; and will change their Faith, VVorship, and Religion, according to the Will of every Power that rules as Chief in the Nations ; so that People cannot have any Certainty of trusting in them, nor in their VVay, Faith, VVorship, nor Doctrine. And these things may serve as a Confirmation of all in the *True Faith*, that they may continue in the exercise of their Conscience in the pure Religion and Worship of God ; believing, that that way which the Wicked may hope to destroy them for their Faith and Obedience, that way God is able to deliver and exalt them ; as may be seen of *Mordecai*, the *Three Children*, *Daniel*,
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and many others, who abode faithful to the death; and being thoroughly proved, were exalted; and their Enemies, who hoped to have destroyed them, were destroyed; and thus, through Faith and Comfort of the Scriptures, to have Hope and strong Confidence in God.

By *Faith* it's seen, that *Micah* the Prophet of the Lord, justly and righteously declared against the Judges that judged for Reward; and against that grievous Abomination of the *Priests preaching for Hire*, and the *Prophets divining for Money*, who spake Peace, and cryed, *Peace, peace, while they put into their mouthes*; but if they put not into their mouthes, then *they prepared war against them*, Mica. 3. and yet they will lean upon the Lord, and say, *No evil shall come upon them*: But for their sakes Sion shall be plowed as a field, and Jerusalem shall become an heap, and the Mountain of the House of the Lord, as the high places of the Forrest. Mark what desolation here was because of these things: though they said, *No evil shall come upon them*, and cryed Peace, while they put into their mouthes, and gave them the hire, *the Wages of Unrighteousness*, the Money for which they preach'd and divined.

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By Faith it's seen how just it was in *Amos* to declare the Word of the Lord faithfully, though against King *Jeroboam* and the Priests; and though he was but an Herdsman, and a gatherer of Sycamore fruits, yet called thereunto of God; against whom *Amaziah* the Priest arose in Envy, to have expelled him out of their Coasts; who complained against him to the King, and said, *the Land was not able to bear his words*, and bid him *flee into the Land of Benjamin*, and *prophecie no more at Bethel*, for it was the King's Chappel, and the Palace of the Kingdom.

And by Faith in the Light it is seen how just it was in *Malachy* to declare the Commandment of God, against the Priests who had violated the Law, and transgressed that which they should have brought people to the obedience of, and to the fulfilling of, that if they did not Repent, God would curse their Blessings, and spread the dung of their solemn Assemblies on their faces, and men should carry them away; yea, *I have cursed them already*, saith the Lord. Now these Priests Lips should have preserved Knowledge, and the people should have sought the Law at their mouthes; for the Co-

venant with Levi was Life and Peace for evermore, for he turned many from Iniquity to Righteousness: but these violated the Law, and corrupted their doings, and transgressed that, which they should have brought people to the obedience of; for which cause God rejected their doings, and cursed their Blessings, and they should be no more Priests to Him: But unto us the true Priest is manifest, *CHRIST*, who hath written his Law in our hearts, and put it in our minds, so that we see the end of all the Priests, and cannot seek the Law at their mouths who divines it out for Money, and have no need to seek it of them; for we are come to the *Everlasting Law written in our hearts*, the *Covenant of God*, wherein all know the Lord, and witness *Christ* and his Spirit of Life, at whose mouth we have received the Law, and He is the Preserver of our Knowledge.

By Faith it is seen, that it was just and righteous in Christ, to bid the *Jews* do as the *Pharisees* said while they sat in *Moses* Seat, and read the Law, but not to follow after their works, nor their traditions which were vain, by which they made the Commandments of God of none effect, and

and this was spoken to the *Jews*, who were under the Law (for under the Law, Christ was made of a Woman, to Redeem them that are under the Law) and the Law was to be fulfilled, which Christ is the *End* of, which he then witnessed unto, that it was to be heard from their mouths; who when Christ was offered up, the *End of the Law*, the *everlasting Offering*, the Apostles witnessed the contrary, that such as had the *Form of Godliness*, and denyed the *Life and Power*, from such turn away; for then they made but merchandize of Souls after Christ was come, and offered up, the *everlasting Priest*, who writes his Law in their hearts, and puts it in their minds, that by it all may be taught of God, and so come off from the *Pharisees* and *Priests*, though they sate in *Moses Seat*, whose Worship was vain, teaching for Doctrines the Traditions of men, drawing near with their mouths and lips, while their hearts were far from God.

By Faith it's seen, that it was just and righteous in Christ to own the Tything of *Mint*, *Annis* and *Rhue*, amongst the *Jews*, (though he condemned the *Priests*, and *Pharisees*, and *Jews*, for omitting the

weighty matters of the Law, Faith, Mercy, and Justice) for that was in the time also of the Law, and of the first *Priesthood*, and before the *everlasting Offering* was offered up, which is the *end* of the Law, & the sum of all Offerings; who *blotted out the hand writing of Ordinances, and nailed them to his Cross*, which were against us; and raised up another *Priesthood*, which was free, and sent forth Ministers to turn People to it, who had freely received, and were freely to give: and the Apostles never spake of Tythes to the *Gentiles*, (nor Christ neither) but witnessed the contrary; and that the first *Priesthood*, which consisted in divers *Washings*, and *Meats*, and *Drinks* (under which the Tythes were payed) was changed, and the Law also, by which it was made, and by which the Tythes were payed under it, *Hebr. 7.* for the Law and the first *Priesthood* made nothing perfect, as appertaining to the Conscience, but the bringing in of a better Hope did, by the which we draw nigh unto God, which is Christ, who is revealed in his People, an Anchor to their Souls, to keep them sure and steadfast, and *he is in us, the Hope of Glory*; and he that hath this Hope
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in him, purifies himself, even as he is pure : So that it's clearly seen, they that take Tythes now, are Antichristian ; and they which pay them, deny the *Everlasting Offering*, by which *them that are sanctified are perfected for ever* ; who is the *End* of the Law, and the changeable *Priesthood* ; who hath *blotted out the hand writing of Ordinances*, *nailing them to his Cross*, and brought in the everlasting Righteousness, and the Spiritual Priesthood, and the Hope which makes perfect, pertaining to the Conscience.

By Faith it is clearly seen, that God in his faithfulness, hath revealed his Son to finish Sin, and make an end of Transgression, and to cause the daily Offerings to cease (for which sake the Tythes were payed to the *Priests* and *Levites* of the first *Priesthood*) and offered up himself upon the Cross, to make peace between man and God, that all strife might be ended ; so he blotting out the Ordinances of the *first Covenant*, which were in old time, and ordains obedience for all His, that so as he makes peace with God, they may have peace with all men, and exercise a Conscience void of offence towards all, and
love

love their enemies, and resist not evil, do good against evil, bless them that curse, pray for them that despitefully use them; love their enemies, feed them when they are hungry, cloath them when they are naked; if any one compels to go a mile, go with him twain; and if they smite thee on the right cheek, turn the other; and if they sue thee at the Law, and take away thy coat, let them have thy cloak also; and do unto everyone, as thou wouldst be done unto; love the Lord thy God with all thy heart and soul, and thy Neighbour as thy self; this is the Royal Law and the Prophets, which the Gospel, (which is the Power of God to Salvation) gives every one to fulfil, who doth believe in it, and obey it: Now he that comes to this, needs not swear at all, but in all his Communication, let his yea, be yea, his nay, nay. Here's the end of Strife, the end of Sinning, the end of Fighting, the end of Wrangling and Suing at Law, and Swearing, and false Witness-bearing; the obedience to the Gospel, which is received by Faith in the Light, which gives to suffer all things, bear all things, forgive all things, committing every thing unto God, that judges righteously; and he that comes

to this, will not stumble at Christ's Doctrine, which saith, *Swear not at all*; nor at the Apostles Doctrine, who saith, *My Brethren, above all things, swear not by any Oath, lest ye fall into Condemnation, but let your yea, be yea, and your nay, nay, in all your Communications*; and then it will be seen, that there is not a wise man amongst them, that goes to Law with his Brother, and doth not chuse rather to suffer wrong; and that such have not the mind of Christ, who cannot suffer, though he suffered for all.

By Faith it's seen, that Christ made it one of his greatest Businesses, and one of his chiefest Works, to witness against the *Priests, Scribes and Pharisees*; and witnessed the most Woes against them than against any, for they laid heavy burdens upon the People, and devoured Widows Houses, and under a pretence made long Prayers; these should receive the greater damnation, and he cried, *Wo against them often, and called them Fools, and Blind, and Serpents, and Vipers, and asked them, how they could escape the Damnation of Hell, who were blind leaders of the blind?* these were witnessed against, for their *standing pray-*

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praying in the Synagogues, and being called of men Masters, and having the chiefest places in the Assemblies, and the greetings in the Markets, and walking in long Robes; and Christ commanded his Disciples, not to be called of men Master, for one was their Master, even Christ, and they were all Brethren; and he bid them beware of the leaven of the Scribes and Pharisees, (to wit, their Doctrine) for it was Hypocrisie; they say and do not: here he brought them out from them, and did not bid them hear them any more, to do as they said, for the Law was fulfilled, which Christ is the End of; and they were to Preach the Gospel, and bring People off from the Temple, Synagogues and Assemblies of the Priests and Pharisees, to the Light and Power of God, to worship God in the Spirit, and in the Truth; and for Christ's witnessing the Truth against these Priests, Pharisees, Scribes, and Rulers, and Jews, they accused him to be mad, and to have a Devil, and to be a Blasphemer; and so the Priests, Pharisees and Scribes, stirred up the Powers of the Earth against him, to put him to death, and to render him odious to the Rulers; and said he was not Cæsars friend,
and

and that he denyed to pay Tribute to *Cesar*; and so through lyes and dissimulation, stirred up both *Rulers* and *People* against the Lord of Life, the Lord of Glory, whom they took with wicked hands, and slew, and hanged on a Tree, whom God raised up from the Dead, against whom the Envy of the *Priests* was not satisfied, but gave large moneys to raise lyes of him after his Resurrection, which were believed among the *Jews* unto this day.

By Faith it's seen, how just and righteous the Judgement of Christ was against them, who were once bidden to the *Marriage Supper* of the *Kingdom*, (who when all things on the Kings part were provided for them, began to make excuses, one by one; the one hanging in the *Farm*, the other in the *Toak* of *Oxen*, and the other taking a *Wife*, and could not come) to reject them all; & if the *Jews*, who were first bidden, could not taste of his *Supper*, because of these things: wherewith can the *Gentiles* be found worthy, but by coming out of them, into the obedience of the Truth? and to come out of the Earth, out of the High-ways, and Hedges, and Streets, where there hath been lameness, and blind-

blindness, and hardness of heart, which the *Gentile*, if he comes in, hath not the *VWedding garment*, and to him it will be said, *Friend, how camest thou hither, not having a VWedding garment? and he shall be taken, and cast into utter darkness, where there shall be weeping, and wailing, and gnashing of teeth*: Therefore all are to look about them, and mind to obey that which is of God, that you may have the *VWedding garment*, the cloathing of Righteousness; which, whosoever feareth God, and worketh Righteousness in all Nations, both *Jews* and *Gentiles*, shall be accepted; but anguish, pain and tribulation, to the Soul of every one that doth Evil, *to the Jew first, and likewise to the Gentile*.

By Faith it is seen, how just and righteous it was for the Apostles and Servants of Christ to meet together, in the Faith, and in the Fear of the Lord, to wait together for the Promise of the Father; which said Christ, *ye have heard of me, and ye shall receive Power from on High, when the Holy Ghost is come upon you; and ye shall be witnesses unto me, both at Jerusalem, and in Judea; and they through waiting received the Promise, the Power from on High, and*
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the Holy Ghost came upon them; and through the Power of the Highest, were moved to go into the Nations, and unto the People which dwelt upon the Earth, Preaching the Gospel freely, as they had received freely, labouring in the Power of the Highest, to turn People from the Darkness and Error of their Lives, unto the Light, and to the Knowledge of the Light of the Glorious Gospel, which shined in their hearts, to give them the Light of the Knowledge of the Glory of God, in the face of Jesus Christ, and Preached the Word of Faith in their hearts, and in their mouths; and *that they had a more sure Word of Propheſie, unto which they did well to take heed, as unto a Light that ſhined in a dark place, until the day dawned, and the day Star aroſe in their hearts.*

By Faith it is ſeen, how juſt it was in the Apoſtles, to go forth, Preaching the Gospel to all Nations, though commanded by the Rulers, *to ſpeak no more in that Name, yet they ſpoke the more boldly;* going into Markets, Synagogues, and Aſſemblies of the People, though oppoſed by *Prieſts, & Rulers, & People,* & caſt into priſons, & under ſore Perſecutions and Bonds, and many Tryals, yet they

they went on boldly, not regarding the Commandment of men, *but obeyed God rather than man.*

By Faith it's seen, how just it was in them, to witness against false Worshipps, false Teachers, false Apostles, false Prophets, false Ministers, laying them open by their Fruits, as Christ had said, when he prophesied, that *many false Christs, and false Prophets should come, and should deceive many; by their fruits ye shall know them;* and by their fruits the Apostles laid them open, who were false Ministers, Messengers of Satan, Ministers of unrighteousness, transforming themselves into the likeness of the Ministers of Christ, who went in *Cain's way*, envying, and persecuting the Just, and in *Balaam's way*, for *Wages of unrighteousness*, and Promotion, and Gifts, and Rewards; who minded earthly things, *whose God was their Belly, and their glory in their shame, whose end was to be destroyed;* who with good words, and fair speeches, deceived the hearts of the simple, and through covetousness made merchandise of Souls, bringing in damnable Heresies, even denying the Lord that bought them, and preach for Money and Price; when as the Lord,

Lord said, *Freely ye have received, freely give*, the Work-man is worthy of his meat; these had eyes full of Adultery, and could not cease from sinning, beguiling unstable Souls, whose hearts are exercised with covetous Practices, cursed Children, which have forsaken the right Way, and are gone astray, after the error of *Balaam*; who loved the Wages of unrighteousness; but the dumb Ass speaking with man's Voice, rebuked such madness in him, who was greedy after earthly things. And the Apostles witnessed against such Teachers, that spoke things which they ought not, for filthy lucre sake, who were proud men, who were covetous men, heady, high-minded, treacherous, disobedient to Parents, unthankful, unholy, blasphemers, truce-breakers, incontinent, fierce, dispisers of those that are good, lovers of Pleasures more than lovers of God, having a Form of Godliness, but denying the Life and Power thereof; from such turn away: for of this sort are they which creep into Houses, leading silly Women captive, laden with sin, and led away with divers lusts, ever learning, but never able to come to the Knowledge of the Truth; and as *Jannes and Jambres* with-

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stood Moses, so do these withstand the Truth; men of corrupt minds, reprobate concerning the Faith, being Evil men, and Seducers, waxing worse and worse, deceiving, and being deceived; but they shall proceed no further, their folly shall be manifest to all men. And Jude witnesseth against such as were ungodly men, turning the Grace of our Lord Jesus into lasciviousness, denying the only Lord and Saviour; and called them Wells without water, spots in their Feasts, feeding without Fear, Clouds carried about with Wind, filthy Dreamers, that defile the Flesh; who went in Cain's way, and Balaam's way, having mens persons in admiration because of advantage, being separated, sensual, having not the Spirit: And the Apostle witnessed against them, who were given to Wine, and that were Strikers & Lovers of Money, & of filthy Lucre (& bid the Saints take heed of such that were desirous of filthy Lucre) that were self-willed, who despised Dominion, and spoke evil of Dignities, natural brut Beasts, made to be taken and destroyed; (as all the Priests of the World, despise that any can come into that Dignity or Dominion, as to over-

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come Sin, and to be thoroughly cleansed in this Life, and perfected.)

By Faith it's seen, that all these that testified against such as lived in these Practices, before mentioned, were just and faithful unto God; and it's likewise seen to be just and faithfulness in us, to declare against all such that live in such Practices that they were in, which the Prophets, Christ, and his Apostles, and all the Saints testified against, though the world could not bear it then, to have their Teachers and Prophets declared against, neither can they now; yet it's just with God, and in faithfulness to the Lord, to declare against them, who are manifest by their Fruits, to be in the steps of the false Prophets; *by their Fruits ye shall know them,* saith Christ, *for an evil Tree cannot bring forth good Fruit, nor a good Tree cannot bring forth evil Fruit.*

By Faith it's seen, that it was just with God to smite *Herod* the King (who had stretched forth his hand to vex certain of the Church, and persecuted the Saints) when he had made an Oration before the People, who gave a shout, and said it was the Voice of a God, and not of a man, and

E 2 that

that the worms should eat him, because he gave not the Glory to God.

By Faith it's seen, that it was great faithfulness and obedience unto the Lord in the Apostles, that they gave up themselves to do the Work of God, and laboured in the Truth, to turn both *Jews* and *Gentiles* to Christ, the true Light, which enlighteneth every one that cometh into the World; and to the Grace which hath appeared to all men, which taught the Saints that denying ungodliness, and worldly lusts, they might live Soberly, Righteously, and Godly in this present World, and come to know the saving of their Souls, by the Grace through Faith; and when the People did once believe, they came to receive Grace for Grace, and had Faith revealed in them, from Faith to Faith, which gave them Victory over the whole World, and over the Transgression of it, to be cleansed from all filthiness of Flesh and Spirit, perfecting Holiness in the Fear of God; and unto such the Apostles wrote Epistles, exhorting them to continue in the Faith, and to persevere in the Hope, Watching and being Sober, having the loynes of their minds girt about with the Truth;

Truth ; unto these Salvation was come nearer than when they first Believed ; therefore they were to awake from sleep, and rise from dead Works, and to put off the deeds of the Night ; for the Darkness was past, and the true Light shined, and they were to put on the whole Armour of God, to Arm themselves with the Armour of Light, that they might withstand the evil Day, and might be able to quench the fiery Darts of the Devil ; that they might offer their Bodies unto God , a Living , Holy Sacrifice , acceptable unto God , which was but their reasonable Service ; not fashioning themselves according to the Fashions of the World, but to be renewed in their Mindes, to prove what is that good and acceptable, and perfect Will of God : And they were not to adorn themselves with Gold, or Silver, or Pearls or Plaiting of Hair, nor costly Array , but with modest Apparel , to adorn the Doctrine of the Gospel of Christ ; Let not your adorning be with the putting on of Apparel, nor wearing of Gold, or Pearls , or broidered Hair, but let it be in the hidden man of the Heart , with a meek and quiet Spirit , which with the Lord is of

great price; and their words were to be few, and seasoned with salt, that they might administer Grace to the Hearers; that all things might be done in Order, and decently, for the setting forth the Glory of God, and the Praise of his Grace, by which they were called to be Saints.

By Faith it's likewise seen, that after the Apostles had once turned the People to the true Light, and to know God shining in their Hearts, to cause the Light to shine out of Darkness, to give them the Light of the Knowledge of his Glory, in the face of Jesus Christ, in which they received the Anointing, which gave them an understanding to know all things, so that they needed no man to teach them; then they committed them to the Word of his Grace, which was able to keep them from falling, and left them to assemble themselves together in the Spirit, to worship God in the Spirit, and in the Truth, and not to forsake the assembling themselves together (*as the manner of some was*) but to wait for the Promises, and persevere in the Hope unto the end, waiting for the appearing of the great God and his Christ; then they left them, committing them to the

the Grace which was able to keep them from falling, and to the Spirit of Jesus, which was able to build them up, and to keep them from the world unspotted, and to hate even the garment spotted with the Flesh, and to present them Holy unto God, without spot or blemish, or any such like thing; which brought them to love one another, and to have Union one with another, and not with the world (for a Believer and an Infidel cannot concord) then I say they left them, and did not continue with them, as the manner of Hirelings ever was, to stay as long as they lived, for great sums of Money, with one People (except they could get a greater *Benefice* with another) whose day is as the cutting off Life from the Earth, and going down to the Grave; but the Apostles day, was to do the joyful Work of God, and to call many into the Light, the way of *everlasting Rest*, and *Peace*, and *Joy*; who, when they had turned one People to the Light, left them, and wrote to them from another People, unto whom they were gone to turn them to the same Truth, and out of other Lands: So they saluted the Saints and their Assemblies (which they had ga-

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thered) with the salutations of Peace and Love, exhorting all to press forward to the Mark of the price of the High Calling in Christ Jesus; namely, to the full attainment of the fulness of an Holy and perfect Life, that they might all be presented perfect in Christ, and sanctified throughout, in Soul, Body and Spirit, and being partakers of the Divine Nature, and escaping the Corruption which is in the world, through lust, and being partakers of the Faith, *they might give all diligence, to make their Calling and Election sure; adding unto Faith, Vertue, and unto Vertue, Knowledge, and to Knowledge, Temperance, and to Temperance, Patience, and to Patience, Godliness, and to Godliness, brotherly Love, and to brotherly Love, Charity, (which is the band that keepeth perfect) for if these things be in you and abound, they make you, that you shall neither be barren, nor unfruitful, in the Knowledge of our Lord and Saviour Jesus Christ; but he that lacketh these things, is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins: Wherefore the rather Brethren, give all diligence, to make your Calling and Election sure; for if ye do these things, ye shall never*
fall;

fall; and so an entrance shall be ministred unto you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

This I have given forth, from the Innocency and uprightness of my Heart, as moved of the Lord, which I send abroad, as a Testimony of the true Work of the true Faith, and of its Effect; it being a few of those excellent Truths, which through Faith in the Light, is given me to see, and to believe, and to witness forth the true Testimony of the Saints, which justly and truly they through Faith witnessed forth, to the Glory of God; and it is to be Printed and sent abroad unto all People, but most especially to all the *English in America*, and the *West-Indies*, and the Islands thereunto belonging; which if in this I should finish my Testimony, of Writing or Declaring the Truth of God, yet this shall stand unto Generations to come, and to this present Generation, as a Testimony of the Truth, learned by Faith, which shall be witnessed by the Light in everyone's Conscience, to be true; which whosoever believes in the true Light, which enlightens every one,

shall

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shall see greater things than these, and that by Faith it's possible to know all things, and to know God, whom to know, is Life Eternal : Farewel.

Written in *Virginia*, by a
Lover of the Truth, and
a Believer in the true
Light.

G. R.

*Concerning Waiting upon the Lord, in
stillness, and in silence.*

WHen *Israel* was in distress, they were commanded to hold their peace, and stand still, and see the salvation of the Lord, and the Lord should fight for them, *Exod.* 14. 13, 14. and when they stood still, then the Lord revealed his Arm, & saved & delivered them : But when they distrusted the Lord, and looked to *Egypt* for help, the Lord said, *Egypt* should help in vain, & to no purpose; *Therefore have I cryed concerning this, their strength is to sit still : Mark, to sit still was their strength ; and in returning and rest shall ye be saved, in*
quiet-

quietness and in confidence shall be your strength, Isa. 30. 7, 15. But they would not, but said no, *We will flee upon the swift.* Mark, here's a way of their own finding; therefore the swift should pursue them, and one thousand should flee at the rebuke of one, and at the rebuke of five shall ye flee, till ye be left as a Beacon on the top of a Mountain, and as an Ensign on a Hill. Now mark, what became of them, who would not stand still, who would not wait; and Job being afflicted, and his Friends came to visit him, they sate silent, waiting seven dayes, Job 2. 13. And all may see it was the way of the Saints to be in stillness, and in silence, and in waiting; for blessed are all they that wait upon the Lord, Isa. 30. 18. And David sayes, *I wait for the Lord, my soul doth wait, and in his Word do I hope; my soul waiteth for the Lord, more than they that watch for the morning; I say, more than they that watch for the morning,* Psa. 130. 5, 6. and rest in the Lord, wait patiently for him, Psa. 37. 7. And the Youths shall faint and be weary, and the Young-men shall utterly fall; but they that wait upon the Lord, shall renew their strength; they shall mount up with wings as Eagles, they shall run and not be weary, and they shall walk
and

and not faint, Isa. 40. 30, 31. And the strong Lyon shall suffer want, and the young Lyon shall suffer hunger; but he that waiteth upon the Lord shall not want any good thing. I will stand upon my watch, and set me on the Tower, and will watch to see, what the Lord will say unto me (or speak in me) and what I shall answer when I am reprov'd; and let all flesh keep silent before the Lord, Hab. 2. for every man's own words shall be his burden, Jer. 23. Keep silent before me, O Islands, and let the People renew their strength; for the Isles shall wait for his Law, Isa. 42. 4. Yea, in the way of thy Judgements, O Lord, have we waited for Thee, the desire of our soul is to thy Name, and to the remembrance of Thee; with my soul have I desired Thee, in the night: yea, with my spirit within me will I seek Thee early; for when thy Judgements are in the Earth, the Inhabitants of the World will learn Righteousness, Isa. 26. 8, 9. Note this well, how they were to wait, and how they waited, and sought the Lord: Harken unto me my People, and give ear unto me, O my Nation, for a Law shall proceed from me, and I will make my Judgement to rest for a Light of the People; my Righteousness is near, my Salvation is gone forth, and mine Arms shall judge

judge the People; the Isles shall wait upon me, and on mine Arm shall they trust, Isa. 51. 4, 5. For since the beginning of the World, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him, Isa. 64. 4. The Lord is good unto them that wait for him, to the soul that seeketh him: It is good that a man should both hope, and quietly wait for the salvation of the Lord; it is good for a man, that he bear the yoke in his youth; he sitteth alone, and keepeth silence, because he hath borne it upon him; he putteth his mouth in the dust, if so be there may be hope, &c. Lam. 3. 25, &c. And they shall every man sit under his own Vine, and under his own Figge-tree, and none shall make them afraid, Mica. 4. Therefore turn thou to thy God, keep Mercy and Judgement, and wait on thy God continually, Hof. 12. 6. Hence all may see the Practice of the Saints, in the dayes of the Prophets; and how all are commanded to wait and hope in the Lord, and to be quiet and still, hoping on the God of their Salvation.

And Christ sayes, *Wheresoever two or three are met together in my Name, there am*

I in the midst of them, Mat. 18. 20. And can ye not watch one hour? and what I say unto you, I say unto all, Watch; for blessed shall he be that shall be found so doing, when the Son of man cometh, Mark 13. and the five foolish Virgins, who waited not, nor watcht to have their Lamps kept burning, but gadded abroad, were shut out of the Kingdom, Mat. 25. and Simeon, a just man, waited for the consolation of Israel, to him it was revealed, that he should not see death, until he had seen the Lord's Christ; and when he saw the Salvation of God, the Light to enlighten the Gentiles, and Glory of Israel, desired to depart in Peace, Luk. 2. And when Christ was ready to ascend to the Father, he commanded his Disciples not to depart from Jerusalem, until they had received the Promise of the Father, which said he, ye have heard of me; and ye shall receive Power from on High, when the Holy Ghost is come upon you, and ye shall be Witnesses unto me. Mark, when they had received the Power from on High, through waiting, then they should be Witnesses unto Him, both at Jerusalem, and in Judea, Act. 1. And the Apostle exhorted the Corinthians to watch, and stand fast in the

the Faith ; *Quit you like men, be strong,*
1 Cor. 16. 13. And he told the Saints, that
they were not of Darkness, nor Children
of the Night, but Children of the Light,
and of the Day ; *therefore let us not sleep,*
saith he, as others do, but let us watch and be
sober ; for they that sleep, sleep in the Night,
and they that be drunken, are drunken in the
Night ; but let us, who are of the Day, be so-
ber, putting on the Breast-plate of Faith and
Love, and for an Helmet, the Hope of Sal-
vation, 1 Thess. 5. And he exhorted Timo-
thy, to watch in all things, *2 Tim. 4. 5.*
and they which should be found not
watching, the Lord would come upon
them, *as a Thief in the Night, Rev. 3. 3.*
Behold, I come as a Thief : blessed is he that
watcheth, and keepeth his garments, lest he
walk naked, and they see his shame, Rev. 16.
15. So now all may see, that there must
be a *waiting*, and there must be a watch-
ing, that ye may stand in the Evil Day,
that you may resist the Enemy of your
Souls ; therefore put on the whole Ar-
mour of God, that you may withstand the
Evil ; put on the Armour of Light, that you
may be able to quench the fiery Darts of
the Devil, *Rom. 13. 12.* So now, all that
comes

come to know the Covenant of God, and to walk in obedience to his Law, that he writes in the heart, and puts in the mind; that every man need not say to his Neighbour, and Brother, *Know the Lord, for they shall all know him, Jer. 31. Heb. 8.* These I say, must come to the *waiting*, and watching, in the Light, which Arms against the Devil and his fiery Darts, that you may come to be established in Righteousness; for all the People of God shall be taught of God; and established in Righteousness, and far from Oppression, *Isa. 54. 14, 15. Joh. 6. 45.* Now who comes to know this Promise fulfilled, must come to know the *waiting* in the Light, the Armour of God, that ye may know an *VNCTION* from the *Holy One*, by which ye may know all things, as the Saints did, *1 Joh. 2. 20, 27.* who were anointed in their Souls, by the Eternal Spirit, and the Anointing which they had received of *God* abode in them, which taught them all things; so that they needed not that any man should teach them, but as the same Anointing taught them all things which were true, and of it is no lye; and as it taught them, they were to abide in Him.

And

And now all that come to wait and receive the Knowledge of these things, need not any to teach them, *but all shall be taught of God*, and established in Righteousness; so that they will not need any man to teach them.

Glory in the Highest.

*A Visitation to the Called of God,
every where.*

FRiends, I consider the former dayes, when God first made known unto us his Son, to be a Light unto us, to enlighten us, and every one that cometh into the World; which manifested unto us, all that ever we had done, and judged Transgression in us, in all its appearances; then we believed in it, and had *Grace for Grace* manifested, and Faith revealed, from *Faith* to *Faith*; so that the Light being believed in (in which the Hope of Eternal Life came to be seen and laid hold on) then was the Love strong, which ran forth towards the Lord, and his Truth; and the breakings into true Tenderness, and into

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the true Fear and Humility, and the real-heartedness for God came to be seen and felt, in which the bringing out of the World came to be seen, and the true Zeal for God; so that through obedience in the Faith to the Light, nothing was too dear to be forsaken, and parted withal; and a true enquiring into the state and condition there was to see, how it was between God and every Soul; and then in the Light, both Words and Actions came to be weighed, and an enquiring into the Worlds wayes, of Deceit and Words, to deny them, their Wayes and Words, and their corrupt Language. Oh! the heart-breakings that were in that day, and the revealings of Secrets, and the manifesting God's Power; which begat into the true Cross, and truly to cross that mind and nature, which had transgressed, both in thought, word, and deed: So that the Lord arose in the Glory of his Majesty, to shake terribly the Earth, and to abase the flesh, and lay low the glory of man, as thousands can witness; then earthly Enjoyments, and Riches, and Preferments, came to be lightly esteemed on, and cast off; yea, all of them that did let or hinder:

der: Then strong was the Love of God, and mightily did his Power work, to bring out of all things which were contrary to the Lord, and to the rooting out every Plant, which the Heavenly Father had not planted. In this day, Friends, could ye wrong any? Was not every one's care to be found innocent, just, upright, and harmless, having your Consciences exercised, pure, and void of offence, towards God and man? could ye then at all bow to the World, or to their Wayes, Worship, Manners, Words, or Performances? could ye then partake with them, almost in any thing at all? was not this a precious day, and a day of Love? could ye not endure all thing in this day, and suffer all things, and bear all things? and was any thing too hard then to do or perform? did not your Souls even hate all the corrupt delights of the Sons and Daughters of men, in that day when the Zeal and Power of God broke forth? could any temptation of the wicked ensnare you? was not the Light present to judge and condemn every temptation, and through its Judgement to deliver you? Oh! the Beauty and the Glory of that day, when God shook the

Heavens, and made the Earth to tremble, and brake stony hearts at his pleasure, and overturned *Babylon*, as a thing of naught, and brought forth many Sons and Daughters unto Glory; my heart is broken within me, when I call to mind this day, wherein God did valiantly, and wrought excellent things: How were the hearts of many drawn after him? how did their Love flow forth? how were they gathered by God? how quick was the Lord to execute Judgement and Justice, and to set up his Truth in the hearts, and to confound the wisdom of all flesh? He gathered thousands in his Love to deny themselves, and all their own Wisdom and Knowledge, and to become as little Children; yea, as new Born Babes, to wait at the breasts of Consolation, that they might learn both what to do, and what to speak; yea, in that day the Lord made of a little one a thousand, and of a small People a strong Nation; so that nothing was too hard for him to do: When I saw it I was glad, and trusted in the Lord, who in that day fitted many to his Service, and for his Honour and Glory; for then he was swift in executing Judgement upon the World, and in casting

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ing out the Prince of this World ; so that he settled many to wait upon him, and it was their delight to do his Will, for his Love constrained them ; and he was with them in their Assemblies , and blessed them when they *waited* in *stillness* and *silence* ; then were their tears as a *Fountain*, and the dropping down of their eye-lids, *as the dew of Heaven*. Oh ! how precious it is to dwell in the tender Love of the Lord, then they thought the time long , until they were come together ; and they *waited* in *silence*, until the Heavens dropped down *dew*, and their *Consolation* came from God ; so that none *waited* in vain , who *waited* in the Lord ; for the Mountains melted at his presence , the Earth trembled , the Rocks were rent , and the Clouds vanquished away, and the Glory of the Lord filled his Sanctuary, and he threw out the *Buyers* and *Sellers* out of his *Temple* , and the *Money-changers*, and overthrew their *Seat* ; then clothed he himself with *Zeal*, as with a *Cloak*, for the day of *Vengeance* was in his heart, and he sent forth his *Sons* and *Daughters* with his *Word*, to run to and fro in the Earth, and gave them hearts, *as the heart of a Lion*, and *strength that turned*

away from none ; so that his day of Vengeance became proclaimed ; for he ordained strength in the mouths of *Babes and Sucklings*, when he shut out the *Wise and Prudent* of the World : This was the day in which God opened the door of Confusion, unto the Diviners of the Earth, and turned the Prophets and their Seers into madness ; so that to them, all is become as the Vision of the night ; night is upon them, they cannot divine ; fearfulness surprizes them, they have changed their work, and blesse themselves in their Railings, and Envyings, and Blasphemies against the chosen Heir, because he is too strong for them, and holds them bound in the bottomless Pit, where they have now neither beginning nor end, nor place to rest, but have stirred up the smoak thereof to darken the Earth, and to corrupt the Powers of it, that they may lift up their last weapon for them, and exercise their utmost and last Power, and Strength, and Victory for them ; but alas ! hath not the Lord our God, in whom we believe, and upon whom we wait and serve, day and night, broken their strength often times, as it were but a burnt thread or Flax,

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which had been burned in the fire? hath he not rebuked the Powers of the Earth, because of them, and overturned the mighty from their Seats, because of their hearkening to their deceits, who have been as Catter-pillers of the Earth, destroying both good and bad, as far as they can reach? and hath not the Lord taken us out of their Prisons, and Bonds, and Persecution of murder, from time to time? what valiant thing hath not the Lord done for his Chosen, who believe in his Light, that according as he hath purposed, they may be ordered to bear the Image of his Son? hath he suffered any thing to be done, but that which makes for his own purpose? have not sufferings confirmed and builded up many in the Faith, when as they have been exercised in them for a moment, as it were to prove them for good? and then hath he not delivered out of them, in Glory and great Dominion? and hath he not done a double service this way, in suffering these things? have not thousands been convinced thereby, and way made in many places and Towns, for the Truth to enter? hath he not manifested the deceit of this Generation of Priests

there-through, so that thousands never thought in their hearts to have seen, nor that it had been in their hearts to have done so as they have done? and if they have drank of our blood, is it not that they may be overcome thereby, and by Faith and Patience? and have not they, and their Rulers persecuted and imprisoned us, to make us grow, and encrease, and be strong, and established, and multiplied? hath not the Lord done valiantly through all these things? (though the Evil-doers weaken their selves, and destroy their own Souls daily thereby) yea, and valiant things will he yet do, until he hath fully compleated his purpose; for his Son shall Reign, and he shall certainly overturn all that oppose his Work; and every one that riseth against him in it, it will be his own breaking in pieces; for the Lord is making a short work, who will finish it in Righteousness, and wil make all serve for his own purpose, either to save, or to be destroyed. Now seeing these things are so, and that all hath wrought for good, who should not Fear? who should not Love the Lord? who should not hold fast the beginning of their Confidence unto the end, and their Faith

Faith which God gave unto them, when they first received the Light, which brought into the Work, and into the Power and Zeal for God, and into the Worship, to be bowed in all things unto the Lord, and into the Silence, and into the Meetings, and Fellowship, and Waiting upon the Lord? Now when I consider the infinite Love, and unsearchable Wisdom of God in all things that he suffereth and doth, and how he turns all to his own end, my heart is even broken within me, and my bowels yearn after many, that many might come to believe in the Light, where they might see the unspeakable Love and Wisdom of God; and for many doth my soul travel, and seeks unto God with earnest desires and fervent Love, which I have seen the Lord answering; but for many, who were once partakers in the Works that God began to work, in the beginning of the day, and of the love and mercies which God began to bestow; I could even bewail my self, and take up a lamentation over them, and could pour down with mine eyes as a flood, and make my place solitary, because of the leanness of many souls, and the faintness of many

many hearts: How soon was the Lilly
torn among the Daughters? how faded
their Beauty away? and how was the
singing of Birds amongst them, so soon
silenced? how came their Spring to be
turned into Winter, and their Sun to
set in the East? their Morning turned
into darkness, their Sun was drawn o-
ver with darkness in the East, their
Morning came not forth in their haste;
they stumbled, and while they were aspi-
ring they fell; their strength stood not in
the Virgin, therefore they fell, and min-
gled with the earthly, and that ate them
out; their Beauty became as a fading
flower, because they trusted not in God
their Saviour, but forsook their first Love:
The young men liked the Lord well, while
they stood in his Innocency; but when the
Earth arose, the eye looked not towards
God. Oh! that that liberty had been stop-
ped; and the sanctification come into,
then should the Scepter have been esta-
blished, and the Cross have been kept
down [that eating worm] and the desire of
the heart should have stood in the Lord,
who therein fulfilleth every desire in his
own appointed time, but hastiness de-
stroyes

troys many. Oh the sorrow of the Just, and the burdens which have come upon the upright, because many have stumbled by the way, and pierced their own souls through, and turned the day of God into blackness to themselves, whose Authority and Dominion is fallen in the Earth, and their strength fallen by the way, who have weakened their own hands, and the Praise of the Work is given to another; but all this hath the Lord suffered, for the establishing his Chosen, and the building up his Elect, on whom his Spirit resteth; so that things which appear strange, the Lord turns them all to good, and maketh the evil to be as an example, that all may fear and be humble before him; and assuredly every one that hath tasted of the day, and hath not kept the Faith, nor walked unspotted of the World, even hating the Garment spotted with the flesh; they shall bear their own burdens, and the Truth is clear, and in it there is no insufficiency, though some have forsaken their first Faith, and not kept to their first Love: But unto all ye precious Sons and Daughters, who have kept the Faith, and grown up since the be-

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gining of your first Love, in the abundance of the Power and Vertue of the Lord, unto you doth the Salutation of my Love reach, and my Life springs forth, and streams towards you, which nothing can hinder; for the Lord hath enlarged me in his Life and Power, so that my Soul flows forth, in the abundance of his Love towards you, to be felt and known of all the Faithful; for my life and strength is given up for the Service of the Lord, and cannot be separated from you, but must be known and felt; though to the outward separated to the Work of the Lord, yet in that which is alwayes near, wherein the Lord doth bless his Work, and prosper his Truth, wherein I lye down in the Faith and Love, giving up, and being given up in all things to the Work of the Lord, having the earnest desire of my Soul, that we may all give up, with one consent, in Faith and Love, to do the Will of the Lord, and not to stagger or be dismayed at any thing, whatsoever shall come to pass in the Earth, we may witness forth the Truth boldly, as we have already done, bearing all things, suffering all things, and enduring all things joyfully; for the
Lord

Lord is merciful, and will suffer nothing to come upon any, but what will make for good, and to fit them unto glory, as all abide faithful unto him; and in this I bid you all farewell, for my Love is with you, and my life reaches you, in the Salutation of Peace and Love, having you often in my Remembrance.

And all ye who have tasted of the beginnings of the Work of the Lord, unto whom the Light in some measure hath appeared, yet the coming forward hath been but slowly; unto you, I say let the Light search, that you may see wherein your hinderance stands, and what it is that lets; for in the true Light, and Love, and Faith of it, there is no insufficiency, no weakness, no straitness, for the straitness is in your selves, and of your selves, and stands in that which opens the eye, to look into the pleasure of the delights of the Sons and Daughters of men, and of earthly things; which when they are looked into, something likes them, takes delight, and seeks to advantage it self in them, and this is the snare and hinderance, which being given place unto, then the Just suffers; and so that which should strengthen and

and build up in the Power that ministers Judgment ; yea, & through Judgment must the Just be raised : therefore arise, be awakened, shake your selves, of the Encumbrances, and of the Earth, that the Virgin-Seed may be raised, which will keep your minds staid on God, and bring ye into the one Life, where ye may feel true satisfaction, in the enjoyment of the Lord, and the Temptations ye may be redeemed out of, and may see the Ground from whence they do arise, namely, the mind & nature which hath not God to be its full delight, but would delight it self in something else; and when this mind is up, then it's easie for the Enemy to come and enter in with his Enticements and Allurements, to entangle the mind, and lead the Creature into the Cloud of Error; and in that thing to which the Creature hath been most addicted, will the Enemy most appear, to bring it into remembrance, which when it rises, if it be favoured or liked, the Enemy hath his advantage to ensnare : But the Virgin-Seed delights in God alone, and is throughly satisfied in the enjoyment of the presence of God the Lord, and this is that in which the Judgment stands, and the Power which will keep

keep out of the snare of the wicked, unto which all must come before ye can grow into the plenteous Redemption, & be made Heirs of Eternal Salvation, & the Blessings of his Peace, which establishes man in his growth and liveliness, to grow up as the Corn in the night season, and to be like the Trees bringing forth their pleasant fruits, which who brings them forth, becomes encouraged and receives confidence in God; but such as bring not forth the pleasant fruits, that which should be their encouragement becomes their Judge, and rejects them in their purposes, and so the growth in the Life they fall short of.

And all ye sons and daughters, ye young men and women in whom the Virgin-Seed is arisen, which delighteth in God, and hath its full delight in God, in which the Power & Life stands to keep unspotted of the world; it's safe for us to keep in Union with the Virgin, for she is the Lambs Wife, and maketh her self ready for the appearing of the Lamb, unto whom we have joyned in our youth, and she is become the Wife of our youth; therefore let none deal treacherously with the Wife of his youth, but let the Virgin-Seed have the flower of her dayes in delighting her self in God, and in doing his Will; I say, let none do violence to his Virgin, but dwell in Unity with her, and to be delighted in God with her, and to make ready with her, that all may be prepared against the Lamb comes; for he that rejecteth

jecteth the Virgin-Seed, rejecteth the Peace & Content of the Soul, and falleth into the Earth, and loseth the Savour of Life, and the Authority and Dominion, and Unity and Fellowship, which them that keep in, suffer no want; for in the enjoyment and delight of the Virgin Seed there is no want of any thing, but fullness of joy and Satisfaction, Peace and Contentedness, which he that goes from it wants them all, and falls into the Earth, and into the Cloud of Error, and draws back and loses the pleasure of God; therefore let every one wait and feel the Life, that the Life may rise, which will keep the Creature to have its full delight in God, and to receive full satisfaction in the Lord, and in the obedience of his Truth; and then that which would delight it self in any other thing will be stopped.

Mary-Land
the 9th month,
1660.

By a Friend and true lover
of all the Flock of Gods and
of the Virgin-Seed, which
never was defiled.

G. R.

*Be ye removed ye Mountains; and flee away
ye Hills; and be ye opened ye everlasting Doors,
that the Righteous Nation may enter in, and
the People in whom there is no guile.*

THE END.